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ABSTRACT

This booklet of short essays on humanizing the education of children was printed to help elementary educators focus on the main purpose for their being--to help children fully realize their humanity. The author's educational philosophy and its applications are covered by such subjects as the individual in a democracy, the meaning of freedom, the problem-solving method, the importance of cooperation, and involvement and citizenship. (MF)

HUMANIZING THE EDUCATION OF CHILDREN

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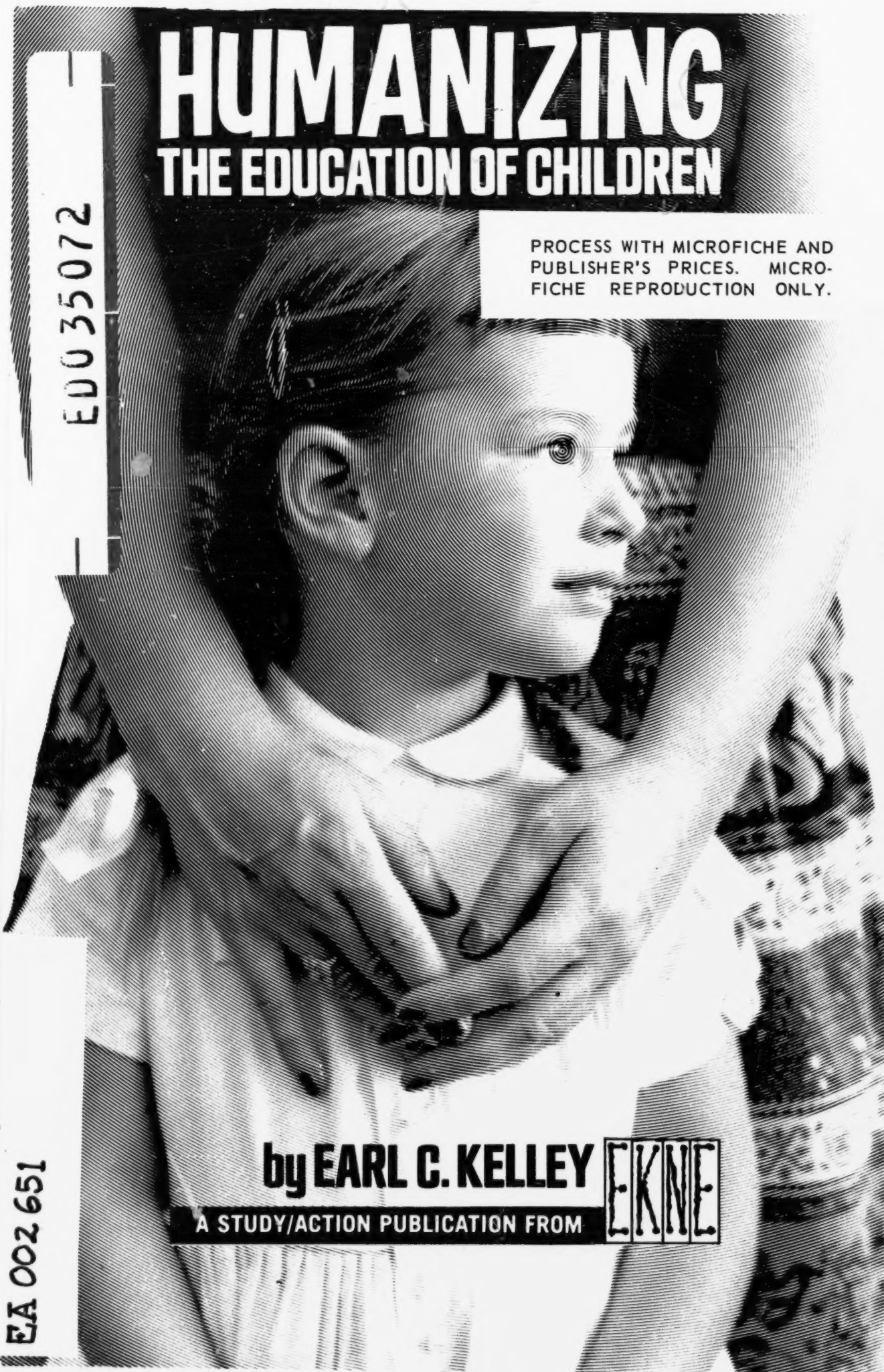
by EARL C. KELLEY

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HUMANIZING THE EDUCATION OF CHILDREN

A Philosophical Statement

by EARL C. KELLEY

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**U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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Introduction

This period in our history will most likely be remembered for man's scientific and technological advancement, exemplified by his conquest of outer space. In spite of our technical and scientific sophistication, however, man is in the embryonic stage in his understanding of himself and other human beings. Our greatest problems reside in the human sphere.

Recognizing this condition, the Department's publications advisory committee voiced its concern for a statement that would help elementary educators focus on the main purpose for our being: *to help children fully realize their humanity.*

Earl C. Kelley was selected by the Department to share his thoughts on humanizing the education of children because he has devoted his personal life and professional career to those human processes that enhance man's self-image. Through his writings, speeches, teaching, and personal interaction with others, his theme of humanness has been a consistent base of operation. As his close personal and professional friend Arthur Combs once said, "Earl Kelley does not tell you what he is because he is so real in what he is that by his actions you know him."

In this Study/Action Publication, Dr. Kelley helps us take a careful look at what is truly significant in the educative process of children. I believe that each of us who works for the benefit of children will close this publication re-challenged to place human factors as first and foremost in our hierarchy of values and will find new ways to act upon this belief in our daily activities with and for children.

John D. Greene

President

Department of Elementary/Kindergarten/Nursery Education, NEA

March 1969



Why Humanize Education?

Humanizing the education of children, it seems to me, comes down to a question of what we adults value. If we cherish people above things, we will behave in a way consistent with such caring. If we care more about the arithmetic problem than we do for the inner feelings of the child, we will then behave in an altogether different way.

The current curriculum in our elementary schools is essentially a dehumanizing instrument. It is composed of materials which are remote from the learner and in which he normally is not interested. He is taught about things which have no present interest to him. Probably he would make no effort to learn such matters except to get extrinsic rewards or to avoid punishment. Young people who are unaffected by such rewards and punishment are known as nonachievers because they do not achieve what we want them to. They may achieve something more precious to themselves. When they disrupt our classes, it is their way of rebelling against the world of adult purposes, a world devoid of child purposes.

We live in a materialistic society. Unfortunately, to many people this means never being satisfied with their wealth and possessions. However, materialism has a deeper, more significant meaning. There is nothing wrong with wanting the conveniences of life, a better house, money to send junior to college, or a salary increase. What is to be deplored is that too many people seek these things without regard for their fellow men.

Materialism exists in the classroom when the teacher cares more for the subject matter than he does for the child. If, for example, the teacher wants a student to learn about the Revolutionary War but does not care what is going on within him, then the teacher is materialistic. He is

valuing the textbook above the person, the outer above the inner. The materialistic teacher fails to realize that how a person feels is more important than what he knows. What he knows is, of course, important; but how he feels controls his behavior.

Each child is unique, both physically and psychologically. There never was nor ever will be a person like this one. We have to speak of each child separately because each feeds on different stuff. The psychological self is fed by the perceptive stuff of growth, each person making his own interpretation in the light of his own experience and purpose. Therefore, when a teacher tries to produce uniform understandings in the members of a class, he is doomed to failure because of the very nature of the individual.

To humanize education, the teacher needs to recognize and value each child's uniqueness and cherish it as the individual's most priceless possession. This modifies our expectations and even makes us feel good when the child hears something other than what we thought we said. For what is heard by him is really what was said to him. What is said and what is learned can only become more alike through discussion. Only when a learner feels free to reveal his understandings to the teacher can the teacher try to make himself clearer by stating his ideas in another way. We need to prize individual differences, not deplore them.

We need to learn how to prize each individual, that is, to care about him, how he feels, what problems he has. Some need it more than others. Many children get plenty of love at home, but for others the teacher may be the only adult in whom the child has confidence. Yet in overcrowded classrooms it is difficult to give personal attention to each child. Thus it would be well for the teacher to concentrate on those children who need love most, at the same time keeping in mind the individual differences of all.

The quality of openness is an asset to a teacher, for the learners in turn become more open. The teacher who threatens and behaves in a distrustful manner causes children to close up; and communication, the business of teaching, becomes much more difficult because children are quick to detect hostility as well as love. They soon see the difference between a teacher who is a helping person and one who is threatening. They are drawn to the one and repelled by the other.

To humanize education, then, the teacher must learn to care for the children and show that he has confidence in them, that he trusts them.

If he is to humanize education, the teacher, too, has certain needs. He needs to be free to be himself. Teacher freedom is limited in both real and imagined ways: fear of the next teacher, subject matter requirements, the quiet room, the parents' expectations, and many others. Much

of the day may be spent in doing meaningless things, things unrelated to the teaching of children.

Every teacher should take a good look at himself and ask how many of his fears are genuine and how many are fancied. Thus, he may reduce his load of fears and begin to foster openness in the children under his care through more humanizing experiences.

To be natural with children is a precious thing, a joy of life. It is regrettable that so many teachers do not know how to enjoy it.



The Individual in a Democracy

Democracy is not a point half way between totalitarianism and anarchy. It is of an entirely different order. It is the only political system in which the individual is of paramount importance. In other forms of government — communism, socialism, fascism, naziism — the individual is expendable and the state all-important. The people who make up the state are the ones in power. The ordinary citizen can be sacrificed.

In a democracy there is no state exclusive of the entire citizenry, for a democratic government exists only at the will of the people. When the people do not like what the government does, they have an opportunity to make changes in it. Thus, the democratic system is not a way of avoiding conflict, rather it provides an orderly way of dealing with it. When one respects another with whom he has disagreement, he can approach the disagreement with dignity and a live-and-let-live point of view. Without this respect, he will fail to see the other's point of view. Without this

respect, he will fail to see the other's reasons for being in conflict with him. It is the failure to respect and cherish another that causes much of the contention now in existence.

Democracy is not something we "give" or "allow." It is a way of life that should first be learned in the home and continued in the school. Teachers who receive children from authoritarian or anarchistic homes often continue the authoritarian process, and the child has to either conform or rebel. Those who rebel are marked as "problems," and the downward cycle begins.

One hears often that the authoritarian method is more efficient than the democratic process. If the school is run for the teacher, this may be true, at least superficially. But if the school is to be a place for the young to grow physically, psychologically, and emotionally, the authoritarian technique can hardly be called efficient. This method has too many losers.

I have always objected to the term *permissive* because it implies that if I "permit" something, I must have the authority to withhold it. I am not "permissive." I want my learners to work together in a cooperative way. I can only do this by opening up their selves, and to do this I have to have their confidence and trust. Open personalities will learn if given something to learn; closed personalities, filled with fear, are not free to learn. But, because the open learner brings unique experience and purpose to the lesson, what he learns will not necessarily coincide with the learnings of the person sitting next to him. It is therefore impossible to guarantee that all members of a class will grasp the same relationships and knowledge. This has been the despair of the authoritarian teacher throughout the ages.

We seem to be afraid of democracy, fearing that what we want to happen will not happen. If one visits any classroom at any time, the chances are that he will see authoritarianism in action. One has to hunt for the democratic teachers. Fear of democracy—the essentialist point of view—and the determination of adults to inflict their own goals on the young stand in the way of the achievement of the democratic ideal in which we profess to believe.

Democracy, then, is not something one allows. It is a way of life that can start in the cradle. It never ceases to have its requirements and its responsibilities. It requires consultation and involvement based on respect for the uniqueness of each person.



The Meaning of Freedom

Freedom is a requirement for being truly human. This is because all living tissue—especially the human organism—is uniquely purposive. There is no point in one's being purposive if one is not free to make choices. Purpose shows the path down which unique energy can be spent.

Perhaps most of the struggles of mankind have been between those who want to be free and those who would oppress. Great technological changes have come about; but the more we learn how to destroy, the more intense the struggle becomes.

No one has the right to do just as he pleases if what he pleases infringes on the rights of others. That is not what is meant by freedom. In a sense, as long as a human being lives anywhere near another, his freedom to do just as he pleases is reduced. In the present world, few of us live completely free. I hasten to insert this because there will be those who will think that I want everybody, especially children, to have a form of freedom that is difficult to distinguish from anarchy. Not so, but every individual must have a chance to make choices, to learn, and to bear the consequences. Little children need much freedom; but the farther they go in school, the less they are given opportunities to make choices.

The trappings of enslavement are all around the school. The superintendent, the principal, the supervisor, and the teacher have many devices. The lesson set out to be learned is one device—usually represented by the textbook, usually prepared with regard only for the subject matter.

The trappings of enslavement are evident in the school room itself. It is built to keep our children from looking out. Although most of our

newer school buildings correct this fault, in some, windowless classrooms are being built—to better secure complete attention to “the lesson.” The seats in which our young are imprisoned, especially in the secondary schools, allow the learner (as long as he “behaves himself”) to see the back of the neck of the person in front of him—definitely not the most attractive part of the anatomy.

Man’s most valuable asset and his definitive feature is his ability to weigh and to make choices. But this ability can be eroded or destroyed completely. The most obvious examples of “brainwashing” occur during wartime, but less realized is the brainwashing done by the authoritarian teacher. Our young manage to escape in many ways, however: by day-dreaming while in class, by going home at the end of the day, or by becoming dropouts.

This brings to mind the matter of indoctrination and propaganda. Indoctrination is to teach in such a way that the learner will not be able to make a fresh and free judgment. We hear people say, “Why not indoctrinate for democracy?” But to attempt this is to negate the meaning of democracy because it denies the freedom of choice—the basis for democracy.

We also hear people say, “Why not propagandize to promote our way of life?” This also is a contradiction in my opinion. People speak of “good” versus “bad” propaganda. The good promotes our side; the bad promotes the other side. In my opinion there is no such thing as good propaganda, because it is intended to deny the learner freedom of choice.

There is also the matter of conditioning. A child can be conditioned, and in limited areas conditioning perhaps helps because it would be quite burdensome to have to think about every move. But in a broader sense, in important areas, conditioning is the opposite of education. Conditioning calls for the repression of responses. Education, on the other hand, is or should be the encouragement of responses. Some are quick to draw conclusions about human response from experiments on pigeons and rats; they imply that all their findings are applicable to the human organism. While a good deal can be learned from the study of lower organisms, nothing can be supposed from such studies about the qualities that make a human being human.

There are many encroachments upon freedom in our “land of the free.” All teachers have to use expedients, that is, do or say things they do not really believe because of various pressures. But when an expedient seems to work and the teacher becomes fond of it, the real danger sets in.

These expedients do seem to make the day easier for the teacher and are said to increase efficiency. For example, we spend a good deal of time

and effort trying to persuade our young that school is a wonderful place to be and especially that one must not drop out. But those who misbehave are required to stay an extra period. In other words, "School is a great place; if you don't behave, I'll force you to have some more of it!"

We are all familiar with the student councils of our land. Unfortunately, many of these are shams. A long time ago the editor of a well-known magazine told me that if I could find a really good system of student participation in government he would publish an article about it. I thought I had one at one time, and I spent a whole day watching the council in operation. As I left at the close of the day, the principal said, "The reason this council works so well is that we won't stand for any nonsense!"

One learns to use freedom only by using it. Freedom, like anything else, has to be learned. Every individual must have a chance to learn to make choices and to bear the consequences. And we teachers must learn how to provide the alternatives. For if freedom dies, so does our way of life.



The Problem- Solving Method

Problem solving is the method of human progress. It involves the setting of a goal and figuring out how to reach it. The question is often raised of whether young children can work at problem-solving projects. Children have been doing this up until the time they enter school. Then school people are apt to say that the children cannot do it and therefore we must

do it for them. To be sure, the young child may not pick the problems we think are important; but although we adults find it difficult, we must encourage him to live in a young child's world.

Problem solving can best be done with others. The individual never comes to know others completely, but he has a better chance of doing so if he works with others toward an agreed-upon, worthwhile goal. This is the way to assuage, to a degree, the loneliness of the human spirit. We all have unique experiences and purposes; and while no one can share them completely, we can know about and have empathy with them. This is an important reason for people of all ages to do things together. This is one of the reasons for the use of small groups in teaching.

Of all the skills we teach, problem solving is the one thing that we can be sure the learner will need as he becomes an adult. One of my colleagues used to say that whenever he got an answer, it raised six more questions. Life is continuous, ever becoming, never ending. Problems — small and large — are never lacking, and in solving them we reach maturity.

With the world changing as it is, with automation a present part of our lives, we cannot predict what particular knowledge or skills will be needed even five years from now. Some services seem likely to continue to be needed. Teaching is one of these, despite attempts to computerize the learning process.

It is not necessary to repeat here the steps by which problem solving can be brought about. John Dewey and many others have already done this. My own *Workshop Way of Learning* shows this approach as applied to the in-service education of teachers.

The use of the problem-solving method in school gives us an opportunity not only to teach something useful to any learner but also to humanize the teacher-learner process. The teacher needs always to see himself as a learner together with those with whom he has been entrusted.



The Importance of Cooperation

To learn how to cooperate is imperative. Cooperation is the basic method of progress for all living tissue. Life started with single cells, each on its own. The beginning of the organism came about when single cells began to divide, grow, and cling together. Then as cells began to specialize—one group performing a particular function for the rest of the organism—this specialization made much more growth and integration possible, and the organism came into being. Once an organism existed, all kinds of forms were possible and did come about. The human organism is the most sophisticated result, so far, of this process.

Cooperation is at all times evident in the lower-than-human animals. When they do just what comes naturally, they automatically help each other. Man, in fact, is the only creature that systematically preys on its own kind. Carnivorous animals kill for food, but rarely their own species and rarely more than they can eat.

Why is man so competitive, when other species are not? I theorize that it is because man is the only creature having intelligence enough to be naive. Man naively believes that he can beat the game of life and be competitive with other men. That is why Darwin's *Origin of the Species* was so popular; it confirmed what man wanted to do anyway. Ordinarily such a book would receive very little attention, but this one became what we would now call a best seller. As a matter of fact, Darwin did not intend to champion the concept of competition. He wrote another book to clarify his position, but it was not widely read.

In spite of man's intellectual leaning toward competition, the United States is the most cooperative society in history. We would not survive

for long, especially in the city, if all the functions of modern life were not performed by people cooperating one with another. We hear a good deal about the benefits of competition in business, but it comes about that even the big corporations enter into price-fixing agreements or otherwise offset real competition. They are not as competitive as one is sometimes led to believe.

Through cooperation, it is possible, in family and in school, to teach responsibility. One becomes responsible only when he has been consulted and is thus involved. When it is *his* undertaking, he has a stake in the outcome. Then, and only then, can he be expected to pay much attention to the outcome.

We err when we pay our young to cut the lawn or wash the dishes because we are really telling them that this is *my* lawn, these are *my* dishes and not theirs. If they felt they were part owner, they would not expect to be paid for taking care of it. The common use of outside rewards not intrinsic to the task at hand does much to reduce responsibility. It is the feeling of part ownership that increases responsibility.

Some competition is inherent in the living situation. We cannot expect a small child to know about cooperation. This has to be learned. The child soon learns that if he does not consider others, they will not consider him. To most of our young it becomes apparent that this is a losing enterprise. He learns that he must consider others, else he will lose them.

Older children and adults participate in many competitive activities that are harmless, good, and even therapeutic. Competition becomes evil when the damage of another, intentional or not, is the outcome.

The schools in our country are very competitive. Some of us are still possessed by the idea that a few in any group must fail, no matter how well they have performed. Of course, competition in school may lead to lying and cheating, but we seemingly do not comprehend this. A teacher who finds widespread cheating in his class is probably causing this situation by his teaching methods. I believe that young people *prefer* not to cheat, but a huge percent succumb when survival is at stake.

We should look to our teaching methods to see how we can increase cooperation and reduce competition. Let us not be swayed by those who say we must prepare our young for the savage world outside the classroom. This "savage world" becomes more and more cooperative every year. A little good living is better than none.



The Place of Skills, Subject Matter, and Knowledge

I am sometimes accused of being opposed to subject matter and reading, writing, and arithmetic. I am alleged to be "all process." (It would be interesting to see how one could be "all process" without anything on which to process.) For the record, I am not against subject matter or the three R's but only against the way in which they are used and the abuses that occur in their name.

There is so much fuss about teaching reading methods that one might conclude that the sole reason for procreating is to get a reader, not a child. Those people who by being so frantic about it cause most of our so-called reading problems really see themselves as succeeding through their children. That and the fear that if their child is not the best reader in school the neighbors will think his "weakness" is hereditary no doubt drive them on. They often end up, however, by having "nonreaders." I believe that in most cases we cannot prevent a child from learning to read unless we deliberately set about to do so. We adults are so sure that simply by putting on pressure we can bring about any desired result that we seldom realize that this does not always work.

Subject matter is quite distinct from the skills of the three R's. Geographical facts, for example, are subject matter; but the ability to read about them is a skill. The proper subject matter for any individual is that which deals with those things nearest to him or things about which he has the most concern. Learning leads to more learning, and the subject matter expands continuously.

By the preceding definition, we can thus see that much of our teaching today is done "backward." History is taught chronologically, and

this approach starts the student off on the wrong end. The child usually does not care about the wars of the past because their time and their social conditions are so far removed from him. What he is most likely to be interested in, if we must talk about wars, is the war in Vietnam. A discussion of Vietnam and its causes would lead to the war in Korea, and from that to World War II, and so on. So the learner would probably never get to the Punic Wars unless he specialized in history in graduate studies.

Volumes have been written about scope and sequences. These become simple matters when one conceives of subject matter as being necessarily related to the learner's environment and concern. The sequence is from the learner out, and the scope is as far outward as he can go.

Subject matter is indeed important; it is what one uses with which to behave. *But how a person feels about what he knows is more important than what he knows.* One can become a saint or a demon with the same subject matter. Attitudes, feelings, and emotions control the uses to which subject matter is put. So we must strain to educate the whole child—not just a piece of him and not without regard for how his behavior is affected.



Involvement Makes a Good Citizen

From the very beginning it has been held that one of the primary purposes of the school, if not *the* purpose, is to produce good citizens. Thomas Jefferson is often quoted as saying that to make democracy work there

must be literacy. The illiterate are unable to make decisions because they cannot keep themselves informed. While no one, I think, will quarrel with that, the rub comes when we consider how this education for good citizenship is accomplished.

Many teachers and parents believe that producing young who strictly conform to our previous patterns is the best way. I believe that this stifles a child's creativity and may even create a mere automaton. If Jefferson were alive today, he probably would say that no uncreative person can be a good citizen in a democracy.

We have many devices for the teaching of what we call "good citizenship." Most, if not all, state legislatures require that certain courses be taught (civics, American history, and so on) in the belief that the study of such courses will automatically produce better citizens. I have no quarrel with the courses per se, merely with the expected outcome. I disagree that these courses can be expected to have a noticeable effect on one's behavior.

We have great faith in the value of making pledges or taking oaths—although their words are often misunderstood. A pledge of allegiance to the flag, with hand over heart, is supposed to be important to citizenship training. We also place an emphasis on essay contests—which everyone must enter—but only a few can have the slightest hope of winning. These contests are usually thought up by a luncheon club, which allocates most of its money to its own members' welfare, but sets aside a small amount for promoting citizenship. This amount is so small that all it will provide is some money for prizes. Many of these people have such prestige in the community that the school administration is not able to refuse. And so, much antagonism is built among the learners.

The above conditions, while not evil in themselves, lack the one ingredient essential to the building of good citizens: involvement. *No one ever does anything with vigor unless he has been involved.* He does not have to have his own way, but he does need to feel that he has been consulted. I know of no way to bring about involvement without consultation.

The teacher who insists on making all of the decisions cannot build good citizens. He can only get his set tasks done with some form of sanction—bad grades, disapproval, parent withdrawal, or any of many other forms of rejection.

A person will not be a good citizen until he sees himself as a citizen—until he feels himself to have a stake in whatever is undertaken. This applies to all ages of learners, from preschool on.

The learner needs to have many kinds of tasks to do for the commonweal. These tasks may often be found or suggested by the children themselves. There is no such thing as a demeaning task—only a demeaning

reason for doing it. If a learner scrubs a floor because he feels it is *his* school, this lowly task becomes ennobling. When a person scrubs a floor because someone in authority requires it, when it is not *his* floor but belongs to the autocrat, then indeed it may be unworthy of a free person.



In Closing

The greatest joy in life, I believe, is to have the pleasure of a child's company; and one of the greatest tragedies is to be denied this pleasure. This we do, I think, by being too insistent on inflicting adult purposes and goals on our young. We need not pretend to be children ourselves and indulge in such nonsense as baby talk, but we do need to be genuinely interested in the thoughts and interests of those with whom we would communicate.

A sad fact in our lives is that the generations do not really like each other. We are too much in conflict with our young. We enjoy little children, but when they become old enough to go out by themselves, they begin to bother us. This leads to a greater feeling of hostility, and this feeling accumulates.

By our concern for children and youth as important human beings we are on the way to reducing hostility and alienation and to reaching an understanding with our young that will provide a more human experience for them and for us.

The greatest thing about teaching, in my opinion, is that it brings the mature, educated, love-giving teacher in direct contact with the immature, uneducated, love-seeking child. If we lose this human relationship, our young will become automatons; and the light will have gone out.

Resources for Further Study

Earl C. Kelley's contributions to the professional literature include four books which provide additional insight into his educational philosophy and ways of putting this philosophy into practical effect. Each is appropriate for individual or group study and action.

Education for What Is Real. New York: Harper and Brothers, 1947. 114 pp. — In the summer of 1946, Earl C. Kelley spent 10 weeks in Hanover, New Hampshire, at the laboratories of The Hanover Institute, where research was being done on the nature of perception, of knowing, and of life itself. This book is a record of what he learned there and the implications of this knowledge for education. These implications are put into practical terms in Chapter 6, entitled "Education Can Be More Real." The foreword to this book is by John Dewey.

The Workshop Way of Learning. New York: Harper and Brothers, 1951. 169 pp. — This book is the story of the Education Workshop at Wayne University which Earl C. Kelley directed for over 10 years. The workshop was a new concept in teacher education which based its principles and purposes upon "what is now known about the nature of the human organism, and how it can learn." In great detail, Dr. Kelley explains the procedures used in the workshop and the outcomes on the part of the teachers who participated. In Chapter 11, entitled "The Short Workshop," he describes how a similar way of working with teachers can be used for in-service activities.

Education and the Nature of Man. New York: Harper and Brothers, 1952. 209 pp. — Coauthored with Marie I. Rasey, a colleague at Wayne University, this book is "an attempt . . . to set forth some facts such as are to be had around the middle of the twentieth century, about the nature of the human organism as applicable to teaching and learning. It is an attempt to give people bases for their beliefs." In

Part I, the authors have tried to isolate some facts about people which bear on human relations. In Part II, they discuss what these facts mean to them. In Part III, they give some of the sources of their materials. The authors have aimed primarily at attitudes and beliefs in this volume. "No teacher is going to teach differently until he believes differently, and can see himself in a new role," Kelley and Rasey state. "Any change which he may contemplate must seem reasonable to him."

In Defense of Youth. Englewood Cliffs, N.J.: Prentice-Hall, 1962. 145 pp.

—"The conflict between age and youth is such a sad state of affairs, and it is so contrary to my own experience with our young that it seemed a clear requirement that I at least put down on paper some of the things I have learned by association with young people." Thus in the preface of Earl C. Kelley's most recent book, he states clearly why he was "driven to my desk to write." In defending young people, Dr. Kelley looks at the problems young people face, how citizens are made, and the school as a good place for youth. Chapter 13, entitled "Our False Assumptions," examines a list of assumptions which Dr. Kelley believes stand in the way of providing the proper nurture of our young. "Until we surrender these false beliefs and acquire some more accurate and humane ones," Kelley states in this chapter, "it will be difficult indeed to provide decent growing conditions for those we procreate."



About the Author

EARL C. KELLEY, Distinguished Professor Emeritus of Education at Wayne State University in Detroit, received his B.S. degree from the University of Chicago in 1920, his M.A. from Northwestern University in 1936, and his Ph.D. from Northwestern in 1940. In 1966 Dr. Kelley was awarded an honorary Ed.D. from Western Michigan University.

His professional experience has included positions as a teacher in a one-room rural school; a village high school teacher, principal, and

superintendent; a high school teacher of chemistry and natural science; a vocational school counselor; a high school core teacher; an educational psychology instructor; a supervisor of secondary schools; and a professor of education at Wayne State University. After his retirement from Wayne State University, Dr. Kelley served as Distinguished Professor of Education at Eastern Michigan University from 1965 to 1967.

Throughout his professional career, Dr. Kelley has revealed an interest in a variety of educational topics, such as democracy in education, the workshop method, new formulations in perception, the core curriculum, student participation in school government, and student-teacher-administrator relationships.

The author has served as a lecturer, workshop director, or consultant "a good many places in the United States, some abroad." He has written numerous articles, book reviews, chapters in yearbooks, and pamphlets. An annotated list of his books appears in this Study/Action Publication under the heading of "Resources for Further Study."

Dr. Kelley is presently residing in San Francisco, California.

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